

THE  
RICH MANS  
WARNING-  
PEECE.

A SERMON, UPON  
OCCASION, FORMERLY  
PREACHED, AND NOW  
published, by the Author, *Humfrey*  
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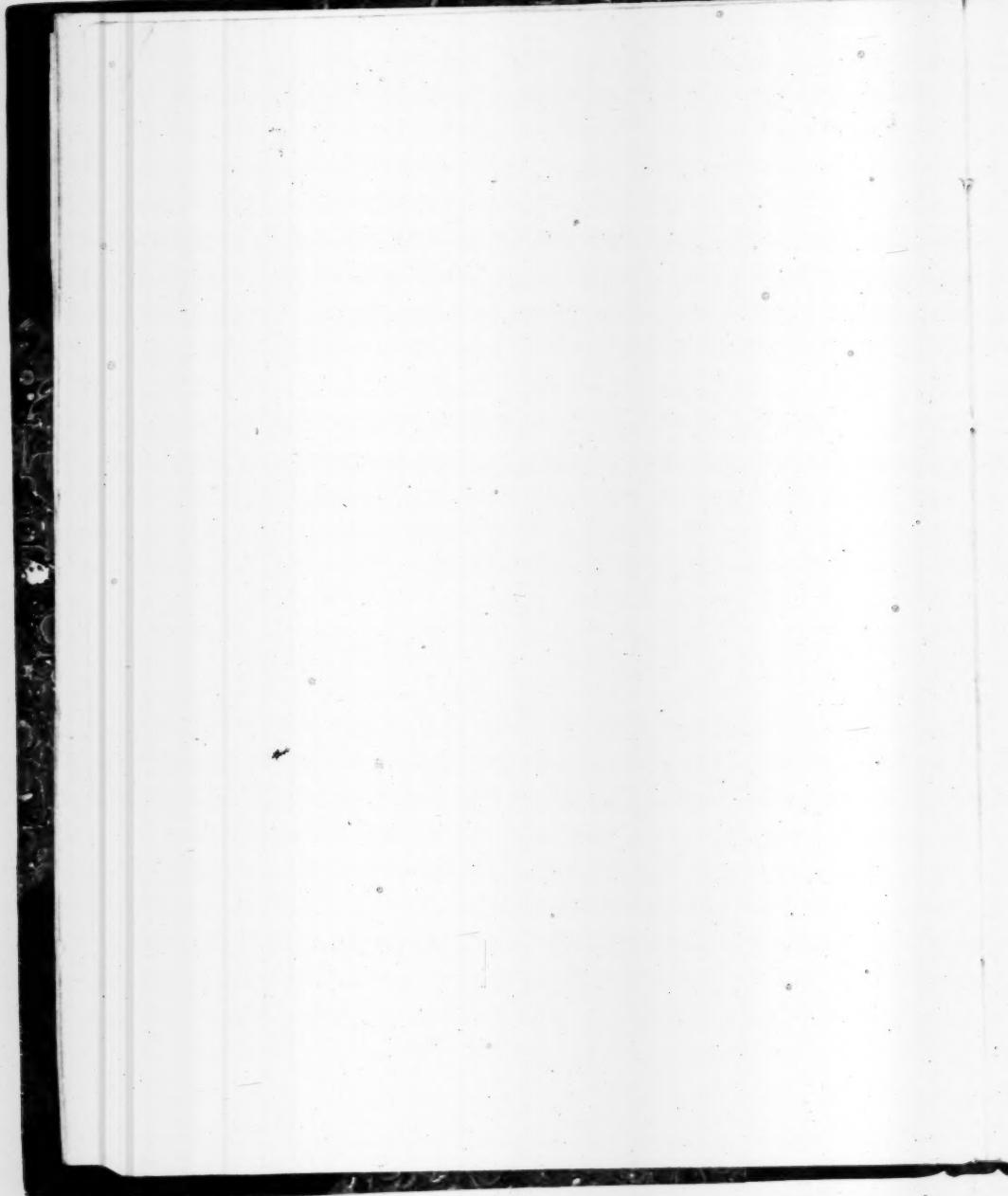
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*Monendi sunt disites, qui tanta patiebantur pro auro, quanta erant  
sustinenda pro Christo; inter tormenta, nemo Christum confitendo,  
amisit; Nemo aurum, nisi negando, seruanit; quocirca, utiliora  
erant (fortasse) tormenta, que bonum incorruptibile amandum do-  
cebant, quam illa bona que sine ullo utili fructu dominos sui amare  
torquebant. Aug. lib. I. de ciuit. Dei. cap. 10.*

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AT LONDON,  
Imprinted by *Felix Kyngston* for *Nathanael*  
*Butter.* 1630.





# TO THE GREAT ORNAMENT OF HER SEX, AND NAME, MISTRIS

ANNE PORTMAN, &c. THE

accumulation of *Honours, here,*

*and of Glory, in future.*

My worthiest,

**W**HAT you formerlie  
vouchsafed to peruse  
in a rude transcript;  
I here present you in  
a character, like your  
selfe, and vertues, faire, and legible;  
I thinke it my prime honour, that it  
must now weare your liuery, and what  
shall immortall it, your name; Had it  
nothing else to make it live in the opi-

## The Epistle Dedicatory.

nion, and esteeme of others, this were enough to giue it both countenance, and eternity ; Greatnesse can onely patronize our endeauours, Goodnesse glorifies them. Under that stampe and seale of yours I haue aduentured it abroad, that you might know my respects are the same in publike, which they were, lately, vnder a priuate, though noble roofe ; I neuer yet whispered an obseruance, but I dar'd proclaime it to the world, and then, too, when there might be some pretence and colour to suspect my loyalty ; where I am engag'd once in my seruices, and professe them, I am not beaten off by the causelesse distastes of those I honour ; you I euer did, and the name you beautifie ; on which, though I am no longer an Attendant, I am still a votary, and such a one,

## The Epistle Dedicatory.

a one; whose knee speakes as loude for  
it, as his tongue; his deuotions, as his  
thanks; and both these from a heart  
swept so cleane of deceit, or falsehood,  
that could it lodge so much sophistrie  
as to teach the lips to quauer, and dis-  
semble, *I* had not been thus (perhaps)  
vnder the furrowes of a displeased  
brow, but might haue prooued as faire  
in the smile and cringe of many, as *I*  
am now downe the winde, both in  
their countenance, and opinion.  
But, sinceritie is the same, still, whe-  
ther in exile, or aduancement, in dis-  
grace, or honour; wheresoeuer *I* trauell  
*I* carry my selfe with me; *I* am not  
torne into distractions, and feares, not  
parcelled (as others) into doubtes,  
and hopes; but, where *I* am, *I* am in  
the whole man; and, where *I* am, so,

*I* am

The Epistle Dedicatory.

*I am All yours ; All in my morall,  
ciuill, and diuine obseruances, one that  
will thanke you, honour you, and  
pray for you, unfainedly, willingly,  
constantly, whildest I am thought wor-  
thy of the name, or attribute of*

Your most humbly-deuoted

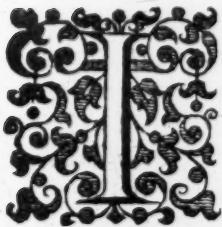
*Humfry Sydenham.*



# THE RICH MANS WARNING- PEECE.

PSALM. 62. 10.

*If Riches increase, set not thy Heart upon them.*



Finde no dispute here, about the title of this Psalme ; 'tis Davids to Ieduthun ; that Ieduthun who propheciec with the Harpe , and with Trumpets, and Cymballs, and londe instruments of Musick, magnified the Lord, 1. Chron. 16. 42.

The Theame and Subiect of it is various , and mixt ; not set moarnefully to straines of penitence or mortality (as in others of his sacred Anthems) but to Aiers of more spirit and life, such as would sublimate and intraunce the Devotion of the Hearer. The former part whereof is key'd high, very high, and reacheth God, and his powerfull mercies ; the other tun'd lower, to Man , and toucheth on his frailties and weake deportment. That which con-

B

cernes

cernes his *God* is (as twere) the *plaine-song*; the *ground* and *burden* of it *grane*, and *sober*, but full of *maiesly*, *My soule waiteth upon God, He is the Rocke of my Saluation and defence*, at the second verse; but, *The Rocke of my strength, and Refuge*, at the seventh. That which concerns *Man*, is full of *Descant*, runnes *nimbly* on his *state, degrees, condition*; diuides betweene the *humble*, and the *proude*, and *censures both*, *Men of lowe degree are vanitte, and men of high degree are a lye*, verse 9. Thus having warbled sweetly about the heart and muddle of the *Psalme*; at length he shuts vp his *Harmony in Discord*: In the front of this verse *He* quarrels with the *Robber*, and the *Oppressor*: and at the foote thereof (as if the *Great Man* were neere allied them) *Hee* throwes in a *cauill* concersing *Riches*; where *He* first put's the *case*, with a *si affluerint*, *If Riches increase*, then, the *resolution* or *aduise* on it, *nolite cor apponere, Set not your heart upon them*. These are the parts, plainly, without violence, or *affectionation*; so is the *discourse* on them; in the *deliuery* of which, I must beg that double *charitie* which doth commonly encourage weake men in their endeouours, *Patiencie, Atencion*: and first of the *si affluerint*, *if Riches increase*.

Patisse.

*Riches* haue carried their weight of *Honour* and *esteeme*: through all *Ages*, and, almost, all *condicions* in them; but not alwaies, at the same *height*; *Those of our Fore-fathers lay most in their Flucks, and Drones*; the *Fold* was their *Treasure-house*, and not, the *Tens*. The word *paunia*, *money*, was not then

shen heard off, but *Peculium, Gzine*, which (as *Viues* notes it vpon *Augustine*) was first deriuued from *pecudes, Cattell*, because these were all the wealth of *Antiquitie*, for they were then (for the most part) *Shepheards*. The glory and respect of *Riches* Plin. cap. 6. Julib. 7. de cin. Dei cap. 12. Aug. eti. 11. lib. de Domo disci- were neere their *Meridian* in the daies of *Solomon*, when they first began to shine in their full *lustre*; before a few *Asses* loaden with *Lentiles* and *parched Corne*, were thought a *large present* for a *King*; Then, multitudes of *Camels*, with *Spices, gold, and* 1. King. 10. 2. *precious stones* scarce worth *acceptance*; Of old, a few *shekels* of *siluer* were a *canonized treasure*; Now, 1. King. 10. 27. Exod. 30. 18. they were of no *repute*, but *as stones in the streets of Jerusalem*. In fine, *Lauers of brasse* were in the beginning rich enough for the *Tabernacles of our God*; but *vessels of beaten gold* must be heere hammer'd, for the *vessels of a King*.

Riches are now at their *high spring*; euery *Tide* wafts in *siluer*, in ships of *Tarshish*, and *gold* in the *Nauy of Hiram*; *Treasure* flowes in that abundance, that it doth no more satisfie, but *amaze*; a *Queene* beholds it, and there's *no spirit in her*. 1. Reg. 10. 27. From *amazement* in this *age*, it growes to *veneration* in the next; that which was, erewhile, but an *Ingot, or rude lumpe*, is, Now, trick't vp into a *Godhead*. *Gold* shall be no longer for *use*, or *ornament*, but for *worship*; and now the *Nations* begin to kneele to it, and giue it the *deuoute posture* of the *whole man*; the *elevation* of the *eye*, and *expansion* of the *hands*, and the *Hosanna* of the *tongue*, and the *Magnificat* of the *heart*; and thus, in a zealous

loues applause of their new-got Deity, the Cornet, the Flute, the Sackbut, the Psaltery, and the Dulcimer shall found out their loude Idolatrie. Nay, the ancient Romanes were growne so *superstitious* to their masse of Treasure, that they made not onely *money* their God, but cal'd *God, money*; so their *Jupiter* was named *pecunia*, because there was (as they conjectur'd) a kinde of *omnipotency* in *money*, which though it *creates* not, yet it *commandeth* all things. *O magnam rationem Diuini nominis* (saith *Augustine*) *hoc Auaritia Ioui nomen imposuit*: *Auarice*, no doubt, thus *Christned Jupiter*, at first, that *Those* which affected *Coyne*, should not seeme to loue e-*very God*, but the very *King* of gods. Had *Hee* been called *Riches*, the *Title* had been more *passeable*, and the *devotion* lessle *softish*; for, *Diuisie* are one thing, and, *Pecunia*, another; we call the *Good*, and the *Iust*, and the *Wise*, *Rich*; which haue little, or nothing but in *virtue*; the *Auaritious*, and *Gree-  
dy*, *Poore*; because they euer want. Moreouer, *God* himselfe we truly stile *Rich*; yet not, *Pecunia*, but, *Omnipotentia*; so saith the *Father* in his seventh booke *De Cinitate Dei. cap. 12.* And indeed, the *God* of our happinesse wee stile *Omnipotence*, and not *Money*; but, sometimes, to beautifie and set out his *perfections*, *Riches*. So we finde, *Riches of his goodnessse*, *Rom. 2.* and *Riches of his mercy*, *Rom. 9.* and *Riches of his grace*, *Ephes. 2.* and *Riches of his wisedome*, *Rom. 11.* Loe, his *Goodnesse*, *Grace*, *Mer-  
cies*, *Wisedome*, and to shew their *Height*, and *Great-  
nesse*, and *Immensitie*, and *Everlastingnesse* no thing

Aug.lib.7. de  
ciu. Dei cap.12.  
& de discipl.  
Christi tract.  
cap.6.

Aug.lib.7.

to expresse them, but *Riches*; which, if they afford such glory in the *Metaphor*, no doubt, there is something of *worth* and *estimation* in the *letter*, too; *Riches*, as they are *Riches*, haue both their *vertue* and *applause*; for the *Spirit* calls them *Blessings*, and *Goodthings*; but they are *externa media*, *Goodthings without vs*, which we may, *vis*, not *frui*, *use* onely, not *enjoy*, or rather not *joy in them*; if *Delight*, here, be not more proper then *Joye*; since *Joye* (for the most part) *poyns* to things *Spirituall*, *Delight*, to pleasures *Temporall*. Howeyer, *Riches* may sometimes lawfully touch, both with our *Pleasure*, and *Desire*, so the *Syme* be not prepostorous, and oblique; either, to make them as *Fuell* for our *Pride*, or *Bellowes* for our *Lust*, or *Oyle* for our *Concupiscence*, or *Flames* for our *Ambition*, or *Smoake* for our *Vncharitablenesse*. For though matters of *Beneficence* and *gift* looke towards *Riches*, as their *Source*, and *Instrumentall cause*; yet, commonly, where there is most of *Fortune*, there is least of *Charity*, and so when there is *Abilitie* of *Distribution*, there wants *Will*; and that euer strangles the *Noblenesse* of *Those* which are to giue, and the *Showes* and *Benedictions* of them which should receiue. And this, I beleue, first gaue life and breathing to that grey-hair'd *paradox*: *Si opes sint bona cur non redditum possidentes bonos?* If *Riches* be *good*, why haue they not influence into him that ownes them, and so make the possessor *good*? *Soule* (saith the *Rich man* in the *Parable*) *Thou hast much good, laid up for many yeeres*, *Luke 12.*

sleep and take thine ease ; marke the Paraphrase.  
*Quid est iniquius homine, qui multa bona vult habere,  
& bonus ipse esse non vult ? Indignus es qui habeas,  
qui non vis esse, quod vis habere :* The Father in his  
28. Sermon *de Diuersis*. What a *masse* of iniqui-  
quitie is man swolne vnto, that still desires much  
*good*, yet not to be *good* himselfe ? He is vnwor-  
thy to *haue* any thing that he might *Bee*, which  
would not *bee* what he would *haue*.

Riches therefore, though they challenge the  
Name of good, yet there are such, as both *Good*  
and *Bad* doe indifferently inherit, and whilst  
they are good, cannot denominate their *Master*  
*good* ; and therefore to rectifie this obliquitie,  
Saint *Augustine* acquaints vs with a *Two-fold*  
*Good* ; *Bonum quod facit bonum*, and *Bonum unde fa-  
cias bonum* : There is a *Good* which doth make  
*good*, and that's thy *God*, and there is a *Good* by  
which thou maiest doe *good*, and that's thy *Mam-  
mon*. Doe *good* ; how ? Hearke, the *Psalmist* ;  
*He hath dispersed abroad, He hath giuen to the poore,*  
*his righteousness endureth for euer*, Psalme 112. 9.  
*Hoc est Bonum, hoc est bonum unde sis Iustitia bonus ;*  
*si habeas bonum unde sis bonus fac bonum de bono,*  
*unde non es bonus* : So the Father warbles, in his  
third Sermon *de verbis Domini*. Behold, thou  
haest large heapes of *Treasure* ; distribute them ;  
in so doing, thou dost inlarge thy happinesse ;  
*Heere* is but giuing to the *Poore* ; and then, *Righte-  
ousnesse* for euer. Loe, an exchange of infinite ad-  
uantage ; weigh thy *Disbursements* with thy *Gaine*,  
thy

thy Diminutions with thy *Encrease*; thy *store*, perhaps, is somewhat thinner, but thy *Justice* is enhaunc'd; That onely is lessened which thou wert shortly to lose; and this improoued which thou art euer to possesse. In fine, there is onely a *Dispersit*, or a *Deedit*, in respect of the gift; he bath disposed, or guuen, no more; but there is a *Manet in eternum*: for the *Reward* of the giuer, *His Righteousnesse endureth for euer*; for euer, why? The *Apostle* answereþ, *He that hath charity hath God*, *God dwels in hym, and He in God*: and where *God* dwels, there must needs be a *Manet in eternum*; for *God* is *eternity*. A *Rich man*, then, if he haue not *Charity*, what hath he? And a *Poore man* if he haue *Charity*, what hath he not? *Tu forte putas, quod ille sit dives cuius Arca plena est Auro, & ille non est dives cuius conscientia plena est Deo*: Thou thinkest, perchance, that *Hee* is *Rich*, whose cheſts are throng'd with gold, and *he* not *Rich*, whose *Conscience* is fil'd with *God*; But the *Father* puts the *Lye* vpon this foule misprition with an *Ille vere Dives, in quo Deus habitare dignatur*, in his 64. Sermon *de tempore*. *Hee* is truly *Rich* in whom *God* hath vouchſafed to dwell, for *There* is *Squiette*, and full content, *Metellus* or *Crasus* not halfe so rich; and *He* truly *poore*, in whom *God* hath refaled to dwell, for *There* is nothing but *Anxietiy* and lamentable Indigence, *Regulus*, or *Irus*, not halfe so poore. *Quicquid, & alia mouit, non propter illum beatior, sed propter te solum beatus*: The same *Saint Augustine* in the third of his *Confessions*, cap. 4.

How

How miserable then is the condition of those who suffer the *current* of their *Affections* to be inordinately carried from the euer-springing fountaines *aboue*, vpon *broken Cisternes* that will hold no water? From the *Creator* of the world, to *Creatures* heere, of ouer-valued, and false *esteeme*, a little *Idolatriz'd Earth*, or *magnified trash*; a few garish *Transitories*, *Riches* but improperly, for they haue neither *Truth*, nor *Certaintye*; their *worth* is lame, and crutched merely vpon *opinion*; their *lustre* counterfeit, like those false *lights* which delude the wandring *Sea-men*; and betray them to shelues and rockes, where both their *Hopes*, and they, are vntimely split. But suppose those *Riches* (as I suppose onely) to be as true, as those *Lights* are false; yet thus to indulge them is dangerous *Idolatry*, since that which is ordained for a *Servant*, they make not onely their *Mister*, but their *God*. And indeed, *Such* may be said to haue *Riches* as we are said to haue the *Feauer*, when the *Feauer* hath vs; *They* haue not *Riches*, but *Riches*, them; for *They* which are either transported with their *glory*, or rapt with their *possessions*, doe by *Riches* as birds doe by *Daring-glasses*, play with their owne *ruine*; how euer, such are their faire *allurements* and *inimitations*, that *Those* who are onely taken with the *outside*, and *Barke* of things, are strangely infatuated: but in this, *They* resemble little *Children*, which valew euyer painted trifle, as a *Treasure*; a *Bugle*, or glasse *Carkane*, as precious as that of *Onyx*. And what

what difference is there (saith the Stoicke) betweene them and vs, *Nisi quod nos circa tabulas & statuas insanimus, charius inepti*, wee are madding after Statues, and Pillars, more costly foolish, *Illos, reperti in littore calculi leues, & aliquid habentis varietatis, delectant*, they taken with bones and shells of various colours, found on the Sea-shore; we, with pillars of *Iasper*, and *Porphirie*, from the Sands of *Egypt*, or *Deserts of Africa*, to shoulder some *Porch*, or *Dyning-roome*, to banquet or renell in. All this Equipage of Greatnes is but a Glorious vanity, and that which the Moralist call's *Bracteata fælicitas*, a spangled happines, a leafe of gold laid on *Iron*, which for a time glitter's, and then rust's; a gaudie Vane, or Streamer on the top of some *Turret*, whiuer's and flicker's with euery blast; a quaint *Iewell*, hung loose in haire, which, as it dangle's, fall's; a verie *Glassie Pompe*, cum splendet, frangitur; like Bubbles, which in their swelling, breake; Flattering and deluding *Blessings*, and such as proue better to them that hope for them, then to those that doe enjoy them; For instead of that *Contentment* which should assaile them by the fruition of their desires, here is nothing but *Calamity*, & new torment; Care of their preseruation, and doubt of their disposall, and feare of their losse, and trouble of their improuement; to these, *leane watchfulness*, broken thoughts, hollow resolutions, interrupted peace, besides a whole *Hoast* of selfe-vexations and) the wheele the *Racke* not halfe the Torture. Thus, *Gold* is a *stumbling*:

bling-Blocke to him that doth sacrifice vnto it, and very fooles shall bee taken withit, (saith Iesu the son of Sirach) shall be taken with it? nay, shall be taken from it, euuen when he doth sacrifice vnto it; so saith Iesu the sonne of Dauid, Foole, this night shall thy soule be taken from thee, taken from thee, two wayes; First, thy soule from the riches of thy bodie, and then thy soule from the bodie of thy riches; And therefore, there is a *væ Diuinitus*, denounced against such, *Woe to you that are at ease in Sion, and trust in the mountaines of Samaria*, which, though the Marcionite would make a *væ*, only of *Admonition*, and not of *Malediction*; yet, Tertullian, in the chastricement of that error, saith; that a *Canete* is alwayes vsed in matters of *Aduice*, but a *væ* neuer, but in those thunder-claps of fury and malediction. So, we find only a *Canete* against *Anarice*, because *That* is the *Semen*, and first matter (as'twere) of *Riches*, *Beware of Coveteousnesse*, for mans life consisteth not in *Abundance*. *Luke 12.* 13. But there is a fearefull *væ* against *Riches*, as though they still cryed for diuine *Castigations*, *Woe vnto you that are rich*, why? *you have received your consolation*, *Luke 6. 24.* your consolation, how? *Ex Dinitijs, degloria illarum, & secularibus fructibus*, of your riches, and their glory, and all secular content, not otherwise. So saith the Father in his fourth Booke against *Marcion*. *Cap. 5.* What folly ist then to pursue that with violence and *Intencion*, which when wee haue gain'd is no satisfaction, but a torment? what madnes thus to mācerate

cerate and crucifie the whole man for a few titular and opinionated riches ; of which hee that ca-  
rouse's and drinke's deepest is ever thirstie ? No-  
thing quenches an immoderate appetite, *poculum  
respuit, quia flumum sit* (aith *Augustine*) Cata-  
racts and riuers are but draughts competent for  
such concupiscences to swallow *Habes Aurum ha-  
bes Argentum, concupiscis aurum, concupiscis ai-  
gentum, & Habes, & concupiscis, & plenus es, &  
sit is ; morbus est non opulentia*, the same Father in  
his 3. Sermon de verbis Apostoli. How misera-  
ble are those desires, which are not bounded  
by what wee doe posseſſe, but by what wee  
can atchieue. If a man suppose that *Fortune*  
hee is *Lord of*, not voluminous enough, al-  
though hee be *Monarch of* the whole world ; yet  
is hee wretched : *hee is not happy, that thinks  
himselfe happy* ; hee that agreeth well with his  
pouertie is a rich man, and hee that agreeth not  
well with his riches is a poore man ; hee is not rich  
that still lack's something, nor he poore that wan-  
teth nothing, *utrum manus habere multum, an satis*,  
'tis the *Sto cks Dilemma* ; whether had'st thou  
rather to haue *much*, or *enough* ? hee that hath  
*much*, desires more, which is an argument, hee  
hath not ye<sup>r</sup> *sufficient* ; he that hath *enough*, hath  
obtain'd the *end*, which never befals a *rich man*.  
Seneca labour's to presse this home to his *Lucilius* ; Ep. 119.  
Set before me the reputed rich, *Crassus, or Lucini-  
us* ; let him calculate his full *Reuenewes*, what hee  
hath in present, and hoped for *Poſſeſſions* ; this

Sen. lib de  
pauperate

man (if thou beleue me) is poore ; or (if thy selfe) may bee poore ; whether is hee *Couetous*, or *Prodigall* ? if *Couetous*, he hath nothing ; if *Prodigall*, he shall haue nothing ; The *Gold* thou cal'st his, is but his *Cabones* ; *Et Quis Aerario inuidet* ? who would enuy a full coffer ? The man whom thou suppose'st to be *Master* of his treasure, is but the bagge that shut's it vp.

Loe then, the base *Idolatry* of these times, and men, which not onely raise their *Hecatombs* to their *Golden Saint*, but *Deifie* the very *Shrine* that keepe's it, A peece of wrinckled prouidence, or gray hayr'd thrift ; nay worse, a meere decrepit Auarice ; when for a little languishing and bedrid *Charitie*, they embalme the *Honours* and *Memory* of rich men with their precious *Perfumes* and *Oyntments*, such as should cast only their *Odours* on the *Monuments* of good men ; And not onely so, but they aduance their *Statues* and *Pillars* in our very *Temples*, I know not, whether more to the dishonour of our God, or to the *Immortalitie* of their owne *Name*. What's this but to turne *Israelite* againe, and take off from the glory of the *Lord of Heasts*, to worship a *Golden Calfe* ? By the *Law of Nature* (saith the *Epicure*) the greatest riches are but a *compos'd povercie*, and by the *Law of God*, the greatest povercie is but *ill-compos'd riches* ; for he that pile's them by *fraud* or *violence*, builds Auarice one storie higher, to *oppression*, and then not onely *Poerty*, but *Judgement* follows ; God shall raine snares upon them, That which

which should otherwise cherish, shall now intangle them; and then, *Storme and Tempest shall bee their portion to drinke*, such a storme as will not be allaid without a shower of vengeance. Hearke, how it blowe's? *Woe unto them, That ioyne House to house, and lay field to field, till they be placed alone in the middest of the Earth;* This is in mine eares; saith the Lord of Hoasts; of a truth, many houses shall be desolate, euengreat and faire without an inhabitant; *Ten Acres of vineyard shall yeeld one Bath, and the seed of an Omer shall yeeld an Ephah:* Is this all? No, the Thunder-clap is behind, Hell hath enlarged her selfe, and opened her mouth without measure, and their multitude and their Pompe shall descend into it. *Esay 5. 14.* There is no misery to vniust riches; no leanness of teeth like those which grow fat with the substance of another; but, to them which grind Pouertie by Extortion, & devorant plebem, *sicut escam panis, eate up my people, as a morsell of bread*, what Hell, here? what Horror in after times? Oh, the fearefull Eiulations some haue shrik'd! *Would God had ginen me a heart senselless like the flint in the rockes of stone;* which, as it can talk no pleasure, so no Torment; no torment, here; but, when the Heauens shall shrowell like a scroule, and the Hills moue like frightened men out of their place, what Mountaine shall they get by entreaty to fall vpon them? what couert to hide them from that fury, which they shall neuer bee able to suffer, nor anoide? *Judgements doe not alway follow Crimes as Thunder doth Lightening,*

Instantly; but, sometimes, an *Age* is interpos'd, as  
betweene two *Earth-quakes*; though they may  
escape the darts and wounds of temporall persecu-  
tions heire, yet the sting that lie's behind is *Dread-  
full*. They shall sucke the *Gall of Apes*, and the  
*Vipers tongue* shall slay them.

Job 20.14.

Thus, wee see, *Riches* and *Blessednesse* doe not  
alwayes *kisse*; He's not euer *Happie* that is *prospe-  
rous*; the acquisition of much wealth, is no *End* of  
miserie, but a *change*: the *Low-built Fortune* har-  
bour's as much *Peace*, as that which is *Higher-  
roof'd*; and hath one aduantage beyond it, 'tis  
lesse *wind-shooke*. The humble *Hysope* and *Shrub*  
of the *valley* are not so expos'd to *Tempests*, as the  
*Cedar in Libanus*, or the *Oke in Bafan*; they are  
threatned with many a *Cloud* and *Exhalation*,  
which the other neither *Feare*, nor *Suffer*. *Content-  
ted Pouertie* (saith the good *Athenian*) is an *Ho-  
nest* thing; but 'tis no more *Pouertie* if it bee con-  
tent; we cannot say, hee is poore that is satisfied,  
but he that couet's more. *He* that is at peace with  
his desires, and can compose himselfe to what *Na-  
ture* only requires from him, is not only without  
the *Sense*, but without the *Feare* of miserie; is he  
poore that hath neither *Gold*, nor *Hunger*, nor  
*Thirst*? plus *Jupiter non habet*. *Jupiter* himselfe  
hath no more; That is not *little* which is *enough*,  
nor that *much* which is *not enough*; *He* that think's  
*much Little*, is still *poore*; and *he* that think's *Lit-  
tle much*, is euer *Rich*; *Rich* in respect of *Nature*,  
though not *opinion*. *The man* thou cal'st *poore*,  
hath

Epicurus.

hath, doubtlesse, something that is superfluous ; and where *Superfluitie* is, there can bee no want ; where no want, no pouertie, on the other side, the man thou stil'st *Rich*, is either *Poore*, or like a poore man ; he cannot improue his *Store* but by *Frugallitie*, and *Frugallitie* is but *paupertas voluntaria*, a voluntarie pouertie, *Seneca* call's it so in his fifteenth Epistle *ad Lucilium*. Let's, then, borrow *Advice* from that *sacred Heathen* (pardon the *E-pethite*, *Seneca* will owne it) and presse it home to the practice of a *Christian*, *Measure all things by naturall desires* ; *only*, beware thou mixe not *Vices* with *Desires* ; *Nature* content's her selfe with a little, what is, *beyond*, or *aboue* that, is impertinent, and not necessarie. Thou art *hungrie*, reach not after *Dainties*, the *Appetite* shall make that toothsome, which is *next*, whether thy *bread* be *white*, or *browne*, *Nature* question's not. *Illa ventrem non delectari vult, sed impleri.* She would haue the boodie fed, not delighted. Thou art *drie*; whether this water runne from the next *Lake*, or that which is arted by *Snow*, or *forraine cold*, *Nature* disputes not; she labour's to quench thy *Thirst*, not to affect thy *Palate*, whether the cup be *Gold*, or *Chry-sall*, *Sabinian*, or that of *Murrha*, or else the hollow of thioe owne hand, it matter's not ; Fixe thine eyes vpon the *End* of all things, & thou wilt loath *Superfluittes* : *Num tibi cum fauces vrit sitis Aurea queris pocula* ? *Num esuriens, fastidis omnia prater paonem* ? Hunger is not *Ambitious*, shee looke's not after the *qualitie* of meates, but the

Epist. 21.

mea-

measure; how shée may *fill* the bodie, not *overset* it; These are torments of an vnhappy *Luxurie*, when wee seeke new wayes how to pronoke, and glut the *Appetite*, and not only to refresh our *Tabernacles*, but to *clay* them. *Delicates* powred upon a mouth shut vp are like *messes* of *meate* set upon a *graue*, things only for *Spectacle*, not *Re-past*. Of all *Gluttonies*, that of the *Eye* is most *Epicuricall*, when it would still *see Dainties* which it cannot *taste*, till the *Desire* hath as much *surfeited*, as the *Bodie*, and so we abuse the *Bountie* of a better *Nature* to satisfy the *Lust* and *Concupiscence* of the whole man; and this *Rapine* and *greedinesse* of the *sence*, is as *vnwarrantable*, as that of *fortune*, which breakes downe all *bankes* of *moderation*; and therefore, without either *Morall* or *Divine* *prescription*. There can be no *Virtue* in *Extreme*; *no good*, which *consist*'s not in *exactnesse* of *proportion*, so that by the *diminution* or *excess* of that *proportion*, *Vice* insinuates; insomuch, that in the *exuberancie* of these outward creatures, *Sinne* is conceived, a *Capitall*, and *Daring sinne*, when aboue a due *equalitie*, and *measure*, we either *acquire* or *retaine* them *eagerly*; And this the *Schoole-man* call's *quaerupla*, an *Immoderate hunger*, and *persuite* of *temporals*, in *secunda secunda* 118. *quest. Art. I.* There is no outward state of life so blessed as that which *Divide*'s betweene *Penurie* and *Abundance*; the extreame on either side is *Miserie*. And therefore the *wisest King* that ever was, and the *greatest both for Treasure* and

and Retinne, in his owne desire of secular things: ever mixt his *Orisons* with this *Petition*, *Lord giue me neither Riches nor Pouertie, Sed victui meo tribue necessaria, Feed mee with food conuenient* (the English giue's it) but the *Latine, necessarium*, is more *Emphaticall*; there are some things *Conuenient* for the *Maiestie of a King*, which are not alwayes *Necessary* for his person; but *Salomon*, here, desire's only to haue *Nature* accommodated, and *not State*; *Riches* he would haue none; and these are *conuenient* for him as a King, but something to feed him with, and that is *necessarie* for him as a *Man*; an humble request for so mightie a *Potestate*, and yet so much as he need's to beg, though, not so much as God hath purpos'd to bestow; his *Blessings* come oftentimes in showers when they are sued for but as *Sprinklings*. In that exquisite *plat-forme* and *rule* of *Prayer* prescribed vs by our *Sauour*, all temporall desires are inuolu'd in this, *Giue vs this day our daily bread*, 'tis *Bread*, onely, *wee aske*, and *bread only*, for *a day*, and these are *Both necessarie*; *Necessary* two *wayes*; *First*, in respect of *our selues*, for *Bread* (saith the *Psal-mist*) *strengthen's the heart of Man*; *man's chiefest part, the Heart*; and that chiefe part, *fraile*; and *frailtie* needs *strengthning* every day; *Then*, in respect of the *command*, it must be *Bread*, for a *day*, too; The *Lord bidd's the Israelites gather Manna*, only for a *day*, and the *Gospele enioynes the Disciples*, with a *Nolite cogitare in crastinum, Care not for to morrow, but let to morrow care for it*

Cyp de Orat.  
Dom.

Selfe. Alteris ergo Christi Discipulus vietum sibi in  
Diem postulat, qui de crastino cogitare prohibetur;  
faith Cyprian; Hee rightly demand's bread only  
for a day, who is forbid to prouide any thing for  
to morrow. I came naked out of my mothers wombe  
(faith Job) and naked shall I resurme. Wee brought  
nothing into this world (faith Paul) and nothing we  
shall carrie out; Nakednesse? and Nothing? into  
the world? and out of it? What then can we re-  
quire heere, but Necessaries? and what these are,  
the Apostle giue's in two words, *Victum, Tegu-  
mentum, Food and Raiment*, and enioyne's Content  
with these, 1.Tim.6.8. But what food, what rai-  
ment must wee be contented with? *Necessarium  
victum, Necessarium tegumentum, non inane, non  
superfluum*, Saint Augustine resolute's in his fift  
Sermon, *De verbis Apostoli*, Food and Raiment  
necessarie, not Luxurient, not Superfluous; Nature  
require's not the Latter, but if God sometimes be-  
stow them, make those Superfluities another's Ne-  
cessaries, *Sint tua superflua pauperibus necessaria*;  
'tis the same Father's advice in the same Sermon.  
Mistake me not; I am no Disciple of Rome, nor  
Athens, no Stoicke I, nor Jesuite, I hate a Cloister, or  
a Stoa; I like not the Monke in his Monasterie, nor  
the Cynicke in his Tub, nor the Anchoret in his  
Cell; I loath the Penitentiarie and his water, the  
Capuchin and his Stonie Pillow; I pitie the thred-  
bare Mendicant, and the bare-footed Pilgrime;  
such wilfull penancing of the body (for ought I  
reade) God neither command's nor approue's. A

voluntarie retirement from *Societie, or Fortune*,  
*fauour's more of Will, then Judgement, of peevish-nesse, then Religion*. If God send me *Riches* I accept them thankfully, and employ them, in my best, to his seruice, and mine owne; But if by *Casualtie, or Affliction*, or some *unhappie Accident*, I am driuen to *Indigence, or Calamitte*; or else, if God haue proportion'd mee such an humble *Condition*; Ile take no indirect course to any higher, but carrie this *chearefully, without Solitariness, or Discontent*; and, as with the *spirit* of old *Attalus*, so with his *Language* too, *Torqueor, sed fortiter, bene est: sen. Epist. 5. occidor, sed fortiter, beuè est.*

And hence, (no doubt) it was, that *Augustine* so magnified his *Paulinus*; who hauing fallen from infinite riches to a retired *povertie*, when the *Barbarians* besieged *Nola* (of which hee was *Bishop*) spoiling all as they went, as a generall *Deluge*, and making him prisoner both to *shame*, and *want*, thus powr'd-out his deuout expressions to his *God*, *Domine non excrucior propter aurum, &c.* Lord, I am not troubled for *gold*, or *silver*; for where all my treasures are, thou knowest: euен there had he repos'd all his, where *Hee aduis'd to lay them*, who foretold these miseries to fall vpon the world. A braue resolution, and worthy of that *Crowne*, which wreathes all *Martyrdomes*; and yet but such as wee, out of the honour of our *Profession*, should haue, and, in our fires of *Triall*, ought to vse. That *Christian* who hath sometimes shined in the glory of outward *Fortunes*, and afterwards

*Aug. lib. de Ci-  
uit. Dei, cap 10.*

endur'd the Batteries of some temporall afflictions, and yet in the mid'ſt of these cannot awake his Harpe, and Psalterie, and ſing with David, *My heart O God is fixed, my heart is fixed, I will give* praise, Praise, aſwell for thy punishments, as thy Blessings, is a very Coward in temptation, and uñworthy either of his Conuenience, or Colours; Hee that cannot take vp the Croſſe with patience, and looſe all to find his God, deserue's him not, *Ali- nis te amat, qui tecum aliquid amat, quod non pro- pter te amat*, ſaith Auguſtine: Heeloue's thee little, who loue's any thing with thee, that hee doth not loue for thee; All this shadow and froth of tranſitorie things muſt vaniſh, for the hope of our bliſſe in future, Maſter we haue left all and followed thee (the Disciples cry) *What ſhall we haue? What ſhall yee haue?* All things in hauing him, ſo ſaith

*Cyprian. de Can. Dom.* Saint Cyprian, *Cum Dei ſint omnia, habentis Deum* nil deicit, ſi ipſe Deo non deſiſt. Since all things are God's, to him that bath God, nothing can be wan-ting, except hee bee wanting vnto God; *No thing*, ſaith the Father? *No good thing*, ſaith the Pro-phet, *The young Lions doe lacke, and ſuffer hunger, but they that ſeeke the Lord ſhall want nothing that is good*; *Pſal. 34.10.* Though all earthly perſecu-tions entrench thee, and Miferie ſeemēs to come on like an *Armed man*; and thou art fallen into the iawes of thōſe enemie's, whose *Teeth are ſpeares, and Arrowes, and their Tongue, a ſharpe ſword*; yet Angels ſhall encampe about thee, and the Lord of Heaſts ſhall bee thy *Buckler, and thy Shield*;

Neigbing

Neighing of the Horse, the Noise of the Trumpet  
shall not inuade thee; or if They doe, and at such  
a strait, that the Arme of Flesh growe's weake,  
and all earthly fortification, vaine, yet his mercie  
is great vnto the Heawens, and his Truth reacheth vnto  
the cloudes; the glorious Hoast aboue shall muster  
all their forces to affiſt thee, the Starres shall fight for  
thee, and Thunder ſprake loud vnto thine enemies;  
Nay, God himſelfe ſhall vndertake thy quarrell,  
He ſhall bow the Heawens, and come downe; the Earth  
ſhall tremble, and the Foundations thereof ſhall ſhake  
because Hee is angrie; Hee ſhall ſet his Terrors in  
Array, and fight mightily thy Battels, his ſeuere  
wrath he ſhall ſharpen as a ſword, and put on Ielouſie  
for compleate Armour; Loe, how hee breaketh the  
Bow in peeces, and Knappeth the Speare in ſunder, and  
burneth the Chariots in the fire, Haileſtones full of  
furie he ſhoots as Arrowes, his right ayming thun-  
derbolts goe abroad, and from the cloudes, as a well  
drawne Bow, they flye vnto the Marke. Thus in thy  
Height of miseries, God ſhall bee thy Castle, and  
ſtrong Tower; and under the shadow of his wings  
ſhall be thy refuge, till theſe calamities be ouer-paſt.  
God neuer leaueth His, in their extremities; whe-  
ther in the Cave, or in the Mountaine; in the Den,  
or in the Dungeon; he is alwayes there, both in  
his Power, and Aſſistance, and, ſometimes, in his  
Person, too; when all naturall ſupplies grow  
hopeleſſe, God purueyc's for his children, by his  
Miracles; Rockes ſhall burst with water; and Ra-  
vens prouide Bread; and Cloudes drop fatneſſe; and

Heauens shoure Manna ; and Angels administer comforts; And at length when all these whirl-winds, and fires and earthquakes of thy persecutions are gone by, God himselfe shall speake in the still voyce, Peace, peace vnto thee; Peace aswell in thy outward, as inward state; hec that hath giuen thee *Povertie*, can giue thee *Riches*, and (vpon thy *Sufferings*) will; But when they come, take heed of that disease which commonly attend's those which are risen from a despis'd and meane condition; other goods giue onely *greatnes* of minde; *Riches, insolence*. And therfore the Apostles aduise comes seasonably heere, *Be not high-minded, but feare, Feare*, least that God which bestowed them on thee for thy *Humiliation*, will take them off againe for thy *Pride*; and so, when *Riches* come, put not thy *trust* in them, and if they increase, *set not thy heart vpon them*: that's the second part, the *resolution*, or aduise giuen on the *Case* put, *If Riches increase, set not thy heart vpon them*.

Pars secunda.

*Set not thy heart vpon them.*

**T**He *Rabbines*, and *Hebreves*, of old, attributed the whole *Regiment* of man to the *Heart*, and made that the *Throne* and *chaire* of the *Reasonable Soule*; seating in it not onely the powers of *understanding*; *Choice*, but of *Will* and *Action* too; So did the *ancient Grecians*; specially, their *Poets*. *The Philosophers*, on the other side, place them in

in the Braine; and leaue onely the *Affectiones* to the Heart; But, *Divinity* is more bountifull, the *Scripture* giuing it the whole rationall power; *understanding, will, judgement, consultation, thought, endeavour*; hence'tis, that God so often scourge's the *Hearts* of men, commanding vs to *confesse, honour, loue, and feare him with all our heart*; And therefore, *that part* is sometimes taken for the *reasonable Soule*; somtimes, for the *whole man*; Herevpon the *Prophet's Lacerate corda vestra, Rent your Hearts, and not your garments*; and *This people honour me with their lips, but their Heart is farre from mee*; the *Heart, the Shrine and Temple* where I am truely worship'd; that *Holocaust* and *Oblation* only which smoke's from this *Altar*, beare's the *acceptable Odour*; all other *Sacrifices* are abominable, the *Heart* is *God's Jewell*; hee doth appropriate it to himselfe, *onely, and wholly*; the *hand, or foote, or eye* are not forbidden to doe their office, both in *gathering lawfully, and preseruing riches*; any member but the *Heart* may be thus employed, that must not intermeddle, for this were to whor after a *false Numen*, and *Burne Incense to a strange God*: 'Tis not the *meere possession or vse* of riches that offend's, but the *Affection*; And to this purpose, *Lumbard* puts in his *Observation*, with a *non dicit Propheta*, the *Prophet* saye's not, *nolite habere*, but *nolite cor opponere*; wee are not forbidden riches; but when wee haue them, to *set our Hearts vpon them*; so that, the *errour* hang's not vpon those, but *vs*; not on *Riches*, but *thas* In locis.

that which Idollis them, our Heart. And therefore, Moses gaue a stong *Caveat* to the Israelites, that when their *Flocks* and *heards* encreased, and their *Siluer*, and their *Gold* was multiplied, they should beware least their hearts were lifted up, and so they should forges the Lord their God. Deut. 8.

13. 14. Those sublunarie creatures raise not *Distraction* in vs, so wee make them not our *Centre*, if wee rest not in them, if we can looke through them, to the *Giver*; And, doubtles, wee may *certayne* the *vnrighteous Mammon*, not onely as a *Seruant*, but a *Friend*, by no meanes, as a *Lord*. There is *Vertue* in the true *use* of it, if there be a *Qualification* in our *desires*. And therefore, S. *Augustine* disputing of that impossible *Analogie* betweene *Heauen*, and a *Rich-man*, a *Camell*, and the *Eye of a Needle*, would haue a *Rich man* understood there *Cupidum rerum temporalium*, & *de talibus superbientem*, such a one, as ioynes *Anarice* to *Riches*, and *Pride* to *Anarice*, in his 2. Booke of *Enang. quest.* Cap. 47. And this is the *Burden* of his Interpretation in three severall *Tracts* more, *non opes damnosed desideria*, in his 10. Sermon *de tempore*; *non Diuitie, sed Cupiditas accusatur*, in his 5. Sermon *de verbis Apostoli*; in *Diuitijs reprobendo cupiditatem, non facultatem*, in his first Booke *de Causit. Dei.* Cap. 10. A moderate and timely care of necessary temporalls is not prohibited, but the *inordinate Appetite* is cryed downe by the generall voyce and consent both of *Fathers* and *Schoolemen*; if you require a Catalogue; view more punctu-

punctually *Gregory de Valentia vpon Aquinas 2.2.*

3. Tome 4. disputation, 5. question. Hereupon, *Sen. de Beat.*  
the *Moralists*, and those of rigid and severer Brow,  
*tit.*  
would haue a wise man passe by Riches, in con-  
tempt, *Nonne habeat, sed ne solicitus habeat*, not in  
regard of their propriety, and possession, but the dif-  
ficulty and eagernesse of the pursuit; which as hee  
can manage without *Indulgence*, in their *fruition*;  
so, without *disturbance*, in their *lesse*; In what  
store-house may Fortune better locke vp her *Trea-*  
*sure*, then there, from whence shee may fetch it  
without the complaint of him that keepes it?  
*M. Cato*, when he praised *Curius* and *Cannan-*  
*us*, and the voluntary and affected pouertie of that  
*Age*, wherein it was a Capitall offence to haue  
some few plates of *Siluer*, *Possidebat ipse quadra-*  
*ges sestertium*, saith *Seneca*, had his owne store  
cram'd with many a *Sesterce*. A wise man, as hee  
will not make Riches the Object of his pursuite, so  
not, of his *refusall*, *non amat Diuitias, sed maunlt;*  
*non in animam illam gazam sed in domum recipit*;  
*nec respuit possessas Diuitias, sed contemnit*; 'tis *Se-*  
*neca's* againe, to his *Innius Gallo*, hee weigh's  
them so euently betweene, *Desire*, and *Scorne*, that  
hee doth neither *under-valew*, nor *indulge them*;  
hee make's not his *minde*, their *Magazine*, but his  
*House*, in which he doth not *locke* but *lodge them*;  
beloue's them not, properly, but by way of com-  
parison, not as they are *riches*, but as they are  
*loofe from Poverty*: Yes, *Stoicke*, as they are *ri-*  
*ches*, they may not onely be *temperately lou'd* and  
*desir'd*,

*Sen. Epist. 119.*

*Sen. de Beat.*  
*vic. cap. 7.*

desir'd, but also prayed for, prayed for as our *dayly* bread; not absolutely, as for our spirituall impreouement, but by way of *restriction*; first humbly, with submission to the will of God; then, *conditionally*, so they proue aduantagious either to our *civil* or *morall* good. But here wee must warily steeere betweene a vigilant prouidence, and a fretting solicitude, a discrete and honest care, and that which is anxious, and intemperate; for if they are pursued either with *unlawfull*, or *unbridled* desire; they leade our *Reason* captiue, *Blindfold* our *Intellectuals*, startle and disturbe our sublimated, and better thoughts, weane our *Cogitations* from *Sacred* project to matters of *Secular* em-  
ployment, steale from vs the exercise of spirituall duties, and so damp and dead all the faculties of the *Inward man*, that in way of *Conscience* or *Religion*, we are benum'd meerely; *Naball* him-selfe not so *stony* and *churlish*, not halfe so *supine* and *stupified* as we. And therefore, your earthly *Sensualists* haue this wofull brand set vpon them by the *Spirit of God*. *They are men of this world, they haue their portion in this life onely.* *Psal. 17. 14.* *Riches* haue nothing substantiall in them that may allure vs, but our custome of admiring them, *Non quia concupiscenda sunt, lauantur; sed quia concupiscuntur, laudata sunt.* They are not praised, because they are to be desired, but they are desired because they are praysed. To cut out our desires by weake presidents is at once *folly* and *madnesse*; 'tis miserable to follow *error* by example;

That

That this man hugg's his *Mammon*, is no authority for my Auarice ; I must chalke out my proceedings by the line of precept, square them by the rules of Divine truth ; and that tel's mee *Riches* are but *snares, thornes, vanities, shadowes, nothing.*

*1. Tim 6.9.*

Wilt thou set thine eyes vpon that which is not ? *Math. 13.22.*

saith the *Wise man* ; For certainly, *Riches make themselues wings, they flye away as an Eagle towards heauen, Pro. 18.* Marke, all their pompe is without certainty, or station : Things not onely fleeting, but volatile ; they steale not from vs, but they flye away ; flye away as an *Eagle* doth, both with strong and nimble wing ; Their *Elbe* is as sodaine, as their flowe doubtfull ; the *Text* onely presupposes the one, with a *ſaffinxerint*, if they flow about thee, as if their increase were merely *casuall* : But if they doe, what then ? *Nolite cor opponere*, set not your heart vpon them ; They are *transitory obiects*, they flye away, not only with the pinions of an *Eagle*, but with the wings of a *Dene*, of the *Doue*, in the *Psalmist*, whose wings were covered with *ſiluer*, and her feathers with *gold*. *Riches* (I confesse) haue their *Beauty*, and *luſtre* ; but they are false, like globes of *Christall*, which though they take the eye both with varietie and delight of *Obiects*, yet haue of themſelues but a hollow and brittle glory, *nihil ex his que videmus manet, currit cum tempore* : Winds and Seas are not ſo roling and vnlable as *Riches* are, when they begin to ſurge and ſwell the *Heart*, that is ſet vpon them : *vides quia fluunt, non vides quia prater flu-*

*Am'ros. ad  
Mammon.*

unt, fluentia sunt qua miraris, quomodo veniant, sic  
transennt, et recedunt ut discas superflua non acqui-  
rere, Lo, how the Father, playing on the word,  
chide's his folly, and opening the sticke condition  
of these sliding Temporalls, prohibite's all desire  
of vnnecessary Treasure, to sweate after *superflui-  
ties*, and vaine Abundance, since the way to them  
is both steepe, and slippery, and like the climbing  
of a sandie hill to the feete of the Aged. No man  
can be possessed of a peaceable and quiet life that  
toyle's much about the inlargement of it. Seneca's  
*babere quod necesse est, & quod sat est*, may well com-  
plete all earthly happiness, and terminate our desires  
in way of riches, to haue that which is necessary, &  
that which is sufficient; But this latter we must  
bound againe with the rules of *Nature*, not *opinion*.  
The Epicure tells vs, If we live according to *Nature*,  
we shall never be poore; if, according to *opinion*, never  
rich. Our naturall desires haue their lits, and  
Bounds; Those that are derived from false opini-  
on, haue no pale; to him that goeth in a right  
way there is an end; *Error* is infinite. As there-  
fore there are diuers sorts of *Riches*, so there are  
of *Desires*, too; there are *Riches naturall*, and there  
are *Riches Artificiall*; there are *Desires of Nature*,  
and there are *Desires of Choice*. *Naturall Riches*,  
such as are surrogated to man for the supply of  
naturall defects; as meat, drinke, clothsing; *Ar-  
tificiall*; by which *Nature* is not immediately re-  
lieued, but by way of *consequence*, as *Coyne*, *Plate*,  
*Jewels*, and the like, which the *Art* of man first  
found.

found out for easier traffike and exchange ; or (as the vnhewed language of the Schoole-man rough's it) propter *mensuram rerum venalium*. Now naturall desires shake hands with naturall Riches ; they are not infinite, but haue their measure, and growth, and proportion with the other. Artificiall Riches are without period, and come vp to those desires of *Choice* ; which because inordinate, and not modified, are noe lesse then infinite. *Hee that drinke's of this water* (saith Christ, by temporalls) *shall thirst againe*, Job. 4. The Reason is, because their insufficiencie is most knownen when they are had, and therefore discouer's their imperfection more ; so that *Naturall Riches* are more exquisite because they haue naturall *desires* which are infinite ; The other not without *Confusion* and *Disorder*, because their desires depend on *Choice*, which are mutable and various ; and so, *Infinite*. That *Rigid censor* of the *Romanes*, was both *Honest*, and witty, to the superfluous vanities of his time, *Any thing will suffice, if what we want we require of our selues* ; hee that seeke's for content, without him, looseth both himselfe, and it ; nor to desire, and haue, are of a nere *Bloud* - *Quare igitur a fortuna potius impetrem, ut det, quam a me, ne petam* ? saith the *Stoicke*, *Why should I rather desire of Fortune, that she would give mee ? then of my selfe that I would not desire ? Riches haue nothing solid in them ; for if they had, they would sometimes either fill or please vs, but they play with our appetites as the apples did with the lips of *Tantalus**,

*Aquin. secunda  
sesundae, q. 1.  
art. 1. ad se-  
cundum.  
Cato.*

*vis fieri diues  
Pontifice? nii  
cupias Mart.  
Sen. Epist. 119.*

which he might kisse, not *Taste*; or, suppose, *Tast* them, 'tis but as water to one sick of a violent feuer, now drinking eagerly to allay his thirst, enlarges it; and seeking something to coole his Torments, he enflame's them. W<sup>e</sup>e are never in our selues, but *beyond*; Feare, or *Desire*, or *Hope* draw vs cuer to that which is *to come*, and remoue our sence and consideration from that which is, to muse on that which *shall be*, eu'en when wee *shall be no more*. *Inueniens est, qui concupisceret Aliquid post omnia*. There are some, that hauing *all things*, haue (notwithstanding) coueted *somewhat*; like wide mouth'd *Glasses* brimb'd vp with rich *Elixars*; put *gold* in them, They are ne're the fuller; And this is a punishment cuer waites vpon vnbridled, and immoderate *Appetites*, *Hee that loueth siluer, shall not bee satisfied with siluer, nor bee that loueth Abundance, with increase*, Eccle. 5. 10. *Miserable Desires*, haue *miserable effects*; They degrade and deuest *Man* of that preheminence he hath aboue other *Creatures*, and bring him down to *Beasts*; nay, vnder them; For they hauing quenched their *Desires*, by their *Fruition*, remaine fully satisfied, till *Nature* quicken againe their *Appetites*, like plants in a fat soyle, which never require shewers, but in drought; those of *Man* are cuer *rauenous* and *insatiate*, like barren & thirsty ground, which even then lacks *moisture*, when ouer flowed. Thoughts which streame towards *wealth*, or *Honour* haue no certaine *channell*; but, like a *Torrent* or full tide, either beate downe or else ouer-runne their

their bankes. There was never *Mammenist*, whose *Excesse* of *Treasure*, or *Extent* of *Fortune*, could limit his *Concupiscence*; but it might well riuall the *Ambition* of those *Proud Kings* of old, who not satisfied with the *Glory* of their owne *Crownes*, and having nothing more on earth to bee desired, would counterfaite the *Lightning* and *Thunder*, to haue themselues thought *powerfull* in *Heauen* also, make him *Lord* of the whole *Earth*; giue him her *Mynes* of *Gold*, *Coasts* of *Jasper*, *Rocks* of *Diamonds*; nay, all the *Treasure* the *wombe* of the *Earth*, or *bowels* of the great *Deepe* haue swallowed; yet, euuen in these *flouds*, hee *thirsteth*, in this *surfeit*, he is *hungry*, in these *Riches*, *poore*. *O the Inexhaustednesse of Humane Appetite.* *Quod nature satis est, Homini non est.* *Nature* bath not in her vast *store-house* wherewith to supply our *bottomlesse Desires*; those *Desires*, I meane, which attend our *Choice*; For as they depend on the *Imaginations* of men (which are *ferile*, and euer *blooming*) as *this Power* represent's the *formes* and *Images* of infinite *Obiects*, so our *desires* multiply strangely to pursue all thole things the *Imagination* bath propounded; insomuch, that we prosecute them (oftentimes) without *Rule*, or *Measure*, and there is sooner an end of *us*, then of our *Concupisnes*. I know there are *Desires* *Innocent* enough, if they had their *Bounds*; But their *Excesse*, and *Restlesnesse*, doth blemish their *pursuite*; the *Chrysolite*, the *Berill*, and the *Saphire*, and all the sparkling, and shelly *Majestie*, of *Pearle*, and *Stone*,

*See Epist. 112.*

Stone, are the *Obiects* of a harmelesse delight, if we could vse them moderately; But, we suffer our selues to be transported with such violent Affectiones, and we seeke them with such enraged heate, that 'tis rather Madnesse, then *Desire*; Nay, of all humane *Aspirations* there are none so lawlesse, and *Exorbitant*, as those which wander after *Riches*; For whereas the Rest aime only at the *Joy* and *Content* which may arriue them by the possession of their *Obiects*, and so, *full*, and *slumber*, (like two loude and steepe *Currents*, which meeting in a Flat kisse, & are silent.) Those of *Riches*, grow more *violent*, by *Abundance*, like the flame of a great fire, which increaseth by casting wood into it. There can be no true *Riches*, without *Content*; and there can be no true content where there is still a *Desire* of riches; will you haue the Reason? the *Moralist* give's it, but not home, *Plus incipit habere posse, qui plus habet*, Hee that hath much, begin's to haue a possibilitie, to haue more; and thus, as our *Heapes* are inlarged, so are our *Affectiones*, and They once *Inordinate*, the *Heart* is instantly rent asunder with the whirl-winds and distempers of various lusts; sometimes, it hunt's for *Treasure*, sometimes for *Honours* and *Preferment*, and hauing gotten the possession of these, still fight's against her owne Satisfaction by desiring more; Insomuch, that if we could empty the *Westernne Parts* of *Gold*, and the *East* of all her *Spices*; the *Land* of her vndig'd, and the *Sea* of her *Shipwrack's* store; if we could lay on our *Masse* to the very *Starres*; yet

*Sen. Epis. 312.*

yet Desire is as woman, and the Crane, as Death and Hell, which will not bee satisfied. Such are the restlesse wandrings of our Affections, set once on Temporalls, that They finde neither Banke, nor Botteme; there is no rest to man's Soule, but in God's Eternall Rest; for there being no proportion betweene *Spirits*, and *Bodies*; 'tis impossible that the infinite desires of the Soule should be confin'd to *Creatures* heerebelow, as *Things* too *Languishing*, and *Transitorie*, for such Divine Substances to reside in, with full satisfaction, or finall Rest: The heart of man, not fixt in the contemplation of *Eternitie*, is alwayes erraticke, and *vnstable*, *Et omni volubilitate volubilis* (saith *Augustine*) more vebule then volubilitie it selfe; It trauel's from one *Object* to another, seeking rest where there is none; but in those fraile and fleeting Temporals, in which, our Affections are (as 'twere) shackled, and let bound, It shall never find any *Lasting* and true *Content*; For our *Soule* is of that vast comprehensiuenesse, and our *Desire* of that wilde *Latitude*, and *Extent*, that no Finite Excellencie or *Created Comfort*, can ever fill it, but it is still tortur'd on the Racke of restlesse *Discontent*, and *Selfe-vexation*, vntill it fasten vpon an *Object*, infinite, both in *Endlesnesse*, and *Perfection*; only admit it to the Face of God by *Bea-  
tificall Vision*; and so consequently to those Riuers of pleasure, and fulnes of *joy* flowing thence; and then presently (and never till then) It's infinite desire expire's in the *Bosome* of God, and lie's

Bulte walke  
with God,  
pag. 325.

downe softly, with sweetest peace, and full contentment, in the embracements of everlasting Blisse.

And now, O Earth, Earth, Earth, heare the Word of the Lord. Thou whose Bodie and Soule, and Desires are lumpish, Earth merely, thrice Earth; Raise thine Affections from this Dull Element where they now grouell, and looke vp to the Hills from whence thy saluation commeth: why do they flutter heere about corruptible Glories? Why doe they stoope to false and vaine Comforrs, such as are not only open to Casualtie, but to Danger? Riches are to Both? to Both, in a triple way; First, in their Acquisition, Secondly, Possession, Thirdly, Deprivation. In their Acquisition, first; As the Partridge sitteth on egges, and hatcheth them not; so He that getteth Riches, and not by right, shall leaue them in the midst of his Age, and at his End bee a foole. Ier. 17. 11. Next in their Possession, where Moth and rust doth corrupt them, and where Theeues breakethrough, and steale, Math. 6. 9. Lastly, in respect of their Deprivation, or Losse. He hath swallowed downe Riches, and Hee shall vomit them up againe; God shall cast them out of his Belly; the Increase of his house shall depart, and his goods shall flow away in the day of his wrath, Job 20. 15, 28. Loe, how the Hand of Justice houers heere, and with a Double Blow striketh through the very Ioynts and marrow of the Worlaling, even to the fundring and dissipation both of his Posteritie and Fortunes? His goods shall flow away, and the Increase of

of his house shall depart ; shall depart ? whither ? to the Graue ; with whom ? (two lamentable Companions.) The Foole and the Beast that perisheth. So saith the Singer of Israel in his 49. Psalme, thrice in that one Psalme, at the sixth verse, *He trusteth in his wealth, and glorie's in the multitude of his Riches,* and at the tenth Verse, *He is a foole, and brutifh, and leaueth his goods to others.* O vaine Insolence ? O transitorie heighe ? what ? After all those ouer-flowings and swarmes of Treasure, must he leauue his Substance to Others ? Yea, to others , perchance, neither of his Tribe, nor Countrey. Please you to looke vpon him at the eleuenth Verse, his very heart is transparent , and you may discouer his inward thoughts. *Hee conceiue's his house shall continue for ever, and his Dwelling place to all generations, and therefore calls his Lands after his owne Name ;* yet view him againe at the fourteenth Verse. *He is a Beast, a silly one, a sheepe laid in the graue, Death shall feed vpon him, and the upright shall haue Dominion ouer him in the morning, and his strength shall consume in the pit from his Dwelling place.* Once more, He is twice in that Psalme stil'd *A Man of Honour, but 'tis sauc'd with a Neuershefesse, He abideth not, at the twelvth Verse ; and He understandeth not, at the twentieth Verse ; and in both, *He is a Beast that perisheth.* Marke, how the Spirit of God paint's out this very Earth-worme, this great Monopolist of pelfe, and Rubbish. *He is ignorant, Transitorie, Sensuall ; He abideth not, hee**

understandeth not, and (anon) he dieth; Dieth? no, perisheth; perisheth as a Beast doth, as if the Soule rotted with the Body, or his Memory with the Soule; no Remainder either of Name, or Fortune, and which is worst, of Honour; so saith the Text; *What though rich; and the Glory of his house increased? yet, He shall carry away nothing with him, his Honour shall not descend after him, verse 17.* what? carry nothing away with him? not that Glorious Earth? that Gaudy Luggage his Soule Doted on? that shining Saint? that Burnish'd Deity, which he could, at once, both touch and worship? what? not the Cabones he hug'd and clasp'd? not the Gold hee Idol'd? nothing of Treasure, or Repute, or Name? Of neither; All these falle beames which were wont to dazzle him shall bee now clouded in perpetuall darknesse, where they shall never see light againe; thus the Text doome's him, at the nineteenth Verse of the same Psalme.

Seeing then, All earthly Dependences are vaine and fragile, and there can be no true peace but that which lookes vpward; Take for Conclusion the aduice of Siracides, *Lay vp Treasures according to the Commandement of the most High; and they shall bring thee more profit then gold; Treasures of the most high?* What are These? How laid vp? and where? The Commandement of the most High tell's thee, *Lay vp for your selues Treasures in heauen, Bags which waxe not old, the good foundation against the time to come, the hold of eternall life,* the

Eccl. 39.

Eccl.

Everlastinge Memoriall before God ; that Treasure which the Angell shewed Cornelius in the Vision ; euenthine Almes, and thy Prayers ; not thy large-lung'd Prayers, without Almes, such as the old Pharisee bleated in his Synagogue, or the New one, in his Connenticle ; but thine Almes, and thy Prayers, hand in hand, with one cheerfulnesse, and Truth ; thy hearty Zeale towards God, and thy willing Charity towards Man, and both these, in secret, and without noise. Such, and only such, are Golden Vials full of Odours, sweet Incense in the Nostrils of the Almighty ; They shall yeeld a pleasant smell, as the Best Myrrhe, as Galbanum, and Onyx and sweet Storax, and as the fume of Frankincense in the Tabernacle. Heere are Treasures which neuer faile, where no Moth corrupteth, nor Thiefe approacheth ; these shall fight for thee against thine Enemies, better then a mighty shield, or a strong speare. If thou breake the Staffe of thy Bread unto the hungry, and afflicted, God shall make fat thy Bones, and satisfie thy Soule in Drought ; Thou shalt be like a watered Garden, and like a spring whose streames faile not ; Treasures thou shalt lay up as Dust, and Gold of Ophir, as the stones of the Brooke ; Thy Pastures shall be cloth'd with flockes, the Valleys also shall stand so thick with Corne, that they shall laugh, and sing ; In fine ; Thou shalt take root in an honourable place, eu'en in the portion of the Lord's Inheritance, when thou shalt be exaltes as a Cypresse tree upon the Mountaines of Hermon, like a Palme tree in Engedy, and as a Rose plant in Iericho : And, at length,

length, when the *Glory* of those *Earthly Mansions*  
must bee left, whenthou canst bee no longer *Ste-  
ward*, but art to passe thy strict Account before  
the *Great House-holder* at the *Generall and Dread-  
full Audit*, when the *Booke* of all our Actions  
shall be *vnclaps'd*, thine shall be found *square*, and  
*even*, and thou shalt receiue that *happie Applause*,  
and *Remuneration*, *Well done, thou good, and  
faithfull Servant*, *Enter into thy Masters  
Joy*. Which the *Lord* grant for  
*Christ Iesus sake*,  
*Amen.*

---

Gloria in excelsis Deo.

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*Rode caper vites, tamen hic eum stabit ad Aras,  
In tua quod fundi cornua possit, erit.*

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